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object to the world of the subject." He had the belief that the world within was his own, and that he could there find life abundantly." Man, "when the situation gets the better of him," "quits thinking and becomes a poet, romancer, or mystic. Man generally becomes Orphic in his tendencies at the point of loss of control over the facts of his social and political life." Plotinus, for example, represents people who "have lost in the battles of life," and who "fall, like the Oriental and the primitive man, before the powers as a worshiper, rather than an investigator."

It is in his treatment of empiricism and evolutionism that Dr. Cunningham shows the fullest appreciation, and makes the justest comments, no doubt because the pragmatic interest and the interest and the instrumental conception of knowledge are most congenial to him. Like Locke, he "sees in philosophy a method of making a better world. He believes that the idea of creation which we have sketched here [the instrumentalists' idea] gives man a vote in the affairs of the universe, . . . encourages him to attempt things 'unattempted yet in prose or rhyme,' inspires him to the creation of 'more stately mansions,' and to the forsaking of his 'low-vaulted past.' He believes that the days of authority are over . . . and he offers this dynamic universe as a challenge, . . . a universe to be won or lost at man's option, a universe not to fall down before and worship . . . but a universe to be controlled, directed, and recreated by man's intelligence."

One lays this suggestive book down with the feeling that the author might well employ his learning and insight to better advantage than that of searching out the influence of primitive man's initiation ceremonies upon, say, the *Critique of the Practical Reason*!

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW, July, 1919. *The Social Significance of Education* (pp. 345-369): H. W. WRIGHT.—The three conceptions, language, invention and art, conceptions deduced from a study of the content of perception in its early phase as revealed by evolution, furnish appropriate ideas for an interpretation of the educational process. Education should aim at rational communication (language), cooperative industry (invention) and emotional concord (art). *The Logic of Cosmology* (pp. 370-378): BENJAMIN IVES GILMAN.—Expressed on one sentence: "Either there is no such thing as soul, in which case, since gravitation stops when I've gone by, the

All of things is not a Cosmos; or there is nothing else than Soul; in which case the All of things is at once a Cosmos, and potentially tripartite." *The Descriptive Method in Philosophy* (pp. 379-390): D. T. HOWARD.—A criticism of the pragmatic theory of knowledge as set forth by Dewey. Concludes that the descriptive method is not an exact account of "immediate experience," is not as definite as it is claimed to be, and is untenable in the light of all of the facts of experience. *The Function of Intuition in Descartes' Philosophy of Science* (pp. 391-409): JAMES L. MURSELL.—Descartes' interest was not metaphysical, as has been traditionally held, but scientific. His doctrine of intuition is not metaphysical, but arose in connection with scientific methodology. Intuition as a scientific instrument of method originates the epistemological inquiry as to objectivity and externality. *Reviews of Books*: Edward Gleason Spaulding, *The New Rationalism: The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and through the Criticism of Opposed Philosophical Systems*, EDWARD L. SCHAUB. Bernard Bosanquet, *Some Suggestions in Ethics*, A. S. FERGUSON. Benedetto Croce, *Teoria e storia della Storiografia*, ALLAN H. GILBERT. *Notices of New Books. Summaries of Articles. Notes.*

THE PHILOSOPHICAL REVIEW, September, 1919. *Philosophy in France, 1918* (pp. 443-465): ANDRÉ LALANDE.—Contains a summary of the chief philosophical and psychological writings of the year. Notes the death of two striking figures, Jules Lachelier and Gaston Milhaud. *Platonic Pluralism in Esthetics* (pp. 466-478): HELEN HUSS PARKHURST.—Starting from the position that human beings are temperamentally different, she writes states, critically examines and rejects the theory of art attributed to a comment made by Flaubert that "for every idea, every inward vision of the beautiful, there is but one name, one perfect epithet, the task of the artist being the quest of this unique word." *On Nietzsche's Doctrine of the Will to Power* (pp. 479-490): G. WATTS CUNNINGHAM.—Enquires whether Nietzsche's doctrine of the Will to Power, the basic doctrine of his philosophy of life, can logically support the individualism built upon it. Concludes that it can not. Believes that "in principle, the Christian ideal of the 'brotherhood of man' . . . is more nearly consistent with the doctrine of the Will to Power" than the ideas set up by Nietzsche. *Manichæan Tendencies in the History of Philosophy*. (pp. 491-510): HENRY NEUMANN.—Designating as Manichæan, "(1) the belief that there are two distinct principles, good and evil, in active conflict, (2) the assumption that the good principle is limited in power, (3) the prominence given to the struggle against evil

in human life as related to the cosmic conflict," traces the expression of such views in the history of thought from the earliest times to the present. *Reviews of Books*: George Plimpton Adams, *Idealism and the Modern Age*, J. E. CREIGHTON. Wilmon Henry Sheldon, *Strife of Systems and Productive Duality*, GEORGE P. ADAMS. Henry Fairfield Osborn, *The Origin and Evolution of Life*, J. E. BOODIN. William Ralph Inge, *The Philosophy of Plotinus*, KENNETH SYLVAN GUTHRIE. *Summaries of Articles. Notes.*

PSYCHOLOGICAL BULLETIN, September, 1919. *Child and Educational Psychology Number*, edited by B. T. Baldwin. *General Reviews and Summaries: Child Psychology* (pp. 299-315): D. MITCHELL. - Sixty-four references, all in English are reviewed. *Educational Psychology* (pp. 315-335): C. TRUMAN GRAY. - One hundred and eighty-seven references are mentioned. Interest in educational tests continues. There is a rapidly growing interest in general intelligence tests as a basis for educational procedure. Considerable attention is being paid to educational diagnosis and prognosis. The references are grouped according to (1) text books, (2) monographs, (3) various forms of mental activity, (4) certain educational problems, (5) elementary and high school subjects. *Special Reviews*: Lewis M. Terman, *The Intelligence of School Children*: LOUISA WAGONER. R. R. Rusk, *Experimental Education*: H. J. PETERSON.

Blood, Benjamin Paul. *Pluriverse: An Essay in the Philosophy of Pluralism*. (With an introduction by Horace Meyer Kallen.) Boston: Marshall Jones Co. 1920. Pp. xliv + 263. \$2.50.

Dunlap, Knight. *Personal Beauty and Racial Betterment*. St. Louis: C. V. Mosby Co. 1920. Pp. 95. \$1.00.

Evans, Elida. *The Problem of the Nervous Child*. (With an introduction by C. G. Jung.) New York: Dodd, Mead & Co. 1920. Pp. viii + 299. \$2.50.

Hasse, Heinrich. *Das Problem der Gültigkeit in der Philosophie David Humes: Ein kritischer Beitrag zur Geschichte der Erkenntnistheorie*. München: Ernst Reinhardt. Pp. 192. M. 14.30.

Vaughan, Victor C. *Sex Attraction*. St. Louis: C. V. Mosby Co. 1920. Pp. 44. \$50.

NOTES AND NEWS

WE acknowledge the receipt of the first issue of a new quarterly journal of philosophy, theology and literature, entitled *The Personalist*. It is edited by Professor Ralph Tyler Flewelling, of the